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SCRIPTURE
CATECHISM,

For the Use of FAMILIES.

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Advertisement.



GREAT care, and no little skill are requisite in conveying the knowledge of religion to those of weak capacity. They need in the first place to be made acquainted with those plain truths which are expressly taught in Scripture, before they enter on those which may be deduced from Scripture by their own and other people's reasoning. And as they are apt to rest in the sound of words without the sense, it may be proper to fix their attention for some time to the truths laid before them, by such questions as require no other answer than Yes or No, before they are required to give a fuller answer. But as the truths of religion, conveyed in the words of Scripture, may prove a comfort and blessing thro' life, they ought afterwards to employ some care in committing them to their memories as they are set down in the Catechism. A judicious Teacher may see cause to drop some questions, and to supply others. But if the Catechism, on the whole, is found useful, it may be rendered more so, by adding, in another edition, parallel texts, with proper observations for illustrating and enforcing the truths it contains.

SCRIPTURE CATECHISM.

Q. HAD the world a beginning?

A. Yes. In the beginning God created the heaven and the earth, Gen. i. 1.

Q. Had God who made the world, a beginning?

A. No. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God, Psal. xc. 2.

Q. How did God create the world?

A. He spake and it was done, he commanded and it stood fast, Psal. xxxiii. 9.

Q. How is the world preserved?

A. By his strength he setteth fast the mountains, being girded with power. Thou stillest the noise of the seas, and the tumult of the people. Thou makest the outgoings of the morning and evening to rejoice, Psal. lxxv. 6. He left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness, Acts xiv. 17. The very hairs of your head are all numbered, Matth. x. 30.

Q. Where

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Q. Where is God?

A. Do not I fill heaven and earth, saith the Lord, Jerem. xxiii. 24. Whither shall I go from thy spirit? or whither shall I fly from thy presence? If I ascend up into heaven, thou art there: If I make my bed in hell, behold thou art there: If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me, Psal. cxxxix. 7.

Q. Can we see God with our bodily eyes?

A. No. Behold I go forward, but he is not there, and backward, but I cannot perceive him: On the left hand where he doth work, but I cannot behold him: He hideth himself on the right hand, that I cannot see him, Job xxiii. 8.

Q. Can any thing be hid from his sight?

A. No. Thou knowest my down-sitting, and mine up-rising, thou understandest my thought afar off, thou compassest my path, the darkness hideth not from thee, Psal. cxxxix. 2.

Q. Does his kind care reach to every creature?

A. Yes. These all wait upon thee, that thou mayest give them their meat in due season. That thou givest them, they gather. Thou openest thine hand, they are filled with good, Psal. civ. 27.

Q. Does his kindness reach even to the wicked?

A. Yes. For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust, Math. v. 45.

Q. Hath

Q. Hath he the same favour for bad men that he hath for the righteous?

A. No. The Lord trieth the righteous; but the wicked, and him that loveth violence, his soul hateth, Psal. xi. 6.

Q. Does God exercise great patience even to bad men?

A. Yes. He is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance, 2 Pet. iii. 9.

Q. Will he always bear with the wicked?

A. No. *These things hast thou done, and I kept silence. Thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver, Psal. l. 21.*

Q. Will he gladly receive those who return to their duty?

A. Yes. Have I any pleasure at all that the wicked should die, saith the Lord God, and not that he should return from his ways and live, Ezek. xviii. 23. When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck and kissed him, Luke xv. 21.

Q. Are all men guilty before God?

A. Yes. The Scripture hath concluded all under sin, Gal. iii. 22. All have sinned, and come short of

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of the glory of God, Rom. iii. 23. What is man that he should be clean? and he that is born of a woman, that he should be righteous, Job xv. 14.

Q. Had mankind, when left to themselves, any inclination to return to the obedience of God?

A. No. And you hath he quickened who were dead in trespasses and sins, wherein in time past ye walked, according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind, and were by nature the children of wrath, even as others, Ephes. ii. 1.

Q. Whence did our reconciliation with God proceed?

A. All things are of God, who hath reconciled us to himself, by Jesus Christ, and hath given to us the ministry of reconciliation, to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, 2 Cor. v. 18.

Q. What did Christ to procure our reconciliation with God?

A. Christ hath once suffered for sins, the just for the unjust, that he might bring us to God, 1 Pet. iii. 18. Who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works, Tit. ii. 14.

Q. Why

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Q. Why did God give his only Son to suffer for mankind?

A. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, John iii. 16. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins, 1 John iv. 10. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners Christ died for us, Rom. v. 7.

Q. Is there any other Mediator than Christ between God and man?

A. No. There is one God, and one Mediator between God and man, the man Christ Jesus; neither is there salvation in any other, 1 Tim. ii. 5. Acts iv. 12.

Q. Is Christ of a rank superior to the angels?

A. Yes. Being made so much better than the angels, as he hath obtained by inheritance a more excellent name than they. For to which of the angels said he at any time, Thou art my Son, this day have I begotten thee, Heb. i. 4.

Q. Hath Christ the same power and perfections with the Father?

A. Yes. My Father worketh hitherto and I work. For whatsoever things he doth, these also doth the Son.

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Son. I and my Father are one, John v. 17, and x. 30.

Q. Had Christ any share in the creation of the world?

A. Yes. All things were made by him, and without him was not any thing made that was made. John i. 3.

Q. Had Christ the same glory from the beginning which he hath at present?

A. Yes. I have glorified thee on the earth, I have finished the work which thou gavest me to do; and now, O Father, glorify me with thine own self, with the glory which I had with thee before the world was, John xvii. 4.

Q. Did Christ appear in his glory to the Patriarchs before he became man?

A. Yes. And when Abram was ninety years old and nine, the Lord appeared to him, and said, I am the Almighty God; and Abram fell on his face, and God talked with him, Gen. xvii. My servant Moses is not so; with him will I speak mouth to mouth, even apparently, and not in dark speeches, and the similitude of the Lord shall he behold, Num. xii. 7.

Q. Did any of the Patriarchs get a full view of his glory?

A. No. And Moses said, I beseech thee shew me thy glory. And the Lord said, Thou canst not see my face; for there shall no man see me and live. Thou shalt

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shalt see my back parts, but my face shall not be seen, Exod. xxxiii. 18.

Q. Did Christ appear in his glory when he became man?

A. No. He made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, Phil. ii. 6.

Q. Was Christ subject to the weaknesses and sufferings of human nature, after he became man?

A. Yes. For we have not an high priest which cannot be touched with the feelings of our infirmities, but was in all points tempted like as we are, yet without sin, Heb. iv. 15.

Q. Was the Lord Jesus Christ altogether without sin?

A. Yes. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, Heb. vii. 26.

Q. Was he fully possessed of the perfections of God when he was man?

A. Yes. For in him dwelleth all the fullness of the Godhead bodily, Coloss. ii. 9.

Q. Was he born of a woman?

A. Yes. And the Angel came unto Mary, and said, Hail, thou that art highly favoured, the Lord is with thee, blessed art thou among women; behold,

B

thou

8 A SCRIPTURE CATECHISM.

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B

thou

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thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus, Luke i. 28.

Q. Had he an earthly father?

A. No. And the Angel said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall over-shadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God, Luke i. 35.

Q. Was his birth attended with outward pomp and grandeur?

A. No. And she brought forth her first born, and wrapt him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn, Luke ii. 7.

Q. Was his birth attended with any marks of honour from heaven?

A. Yes. And the Angel said unto them, Fear not, for behold I bring you good tidings of great joy, which shall be to all people; for unto you, this day, in the city of David, is born a Saviour. And suddenly there was with the Angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, and goodwill towards men, Luke ii. 10.

Q. Did he enjoy the common comforts and conveniencies of this life?

A. No. The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head, Matth. viii. 20.

Q. Was

Q. Was he wholly taken up in acts of piety and charity?

A. Yes. I must work the works of him that sent me, while it is day. I came down from heaven not to do mine own will, but the will of him that sent me, John ix. 4. and vi. 38. He went about doing good, Acts x. 38.

Q. Did he good both to the souls and bodies of men, while he was among them?

A. Yes. Jesus said unto them, Go, and shew John again those things which ye do hear and see; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached unto them, Mat^h. xi. 4.

Q. Was there ever such a teacher as the Lord Jesus Christ?

A. No. The officers answered, Never man spake like this man, John vii. 46.

Q. Could the power of man perform the wonders wrought by Christ?

A. No. Nicodemus said unto him, We know that thou art a teacher come from God, for no man can do those miracles which thou dost, except God be with him, John iii. 2.

Q. Were

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Q. Were not the works which he did a full proof of his being the Son of God?

A. Yes. If I do not the works of my Father, believe me not; but if I do, tho' ye believe not me, believe the works, John x. 37.

Q. Did the bulk of the Jewish nation acknowledge him to be the Son of God?

A. No. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not, John i. 10.

Q. What privilege did he confer on those who received him?

A. As many as received him, to them gave he power to become the sons of God, even to them that believe on his name, John i. 12.

Q. Did the Jews reject our Saviour from an inordinate love of worldly greatness?

A. Yes. And they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? Is not his mother called Mary, and his brethren James and Joses and Simon? And his sisters, are they not all with us? and they were offended in him. How can ye believe which receive honour, one of another, and seek not the honour that cometh from God only, Matth. xiii. 54. John v. 44.

Q. Could

Q. Could any people have been so blind, if they had not been abandoned of God?

A. No. Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their hearts, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them, John xii. 39.

Q. Did he invite all without exception to come to him?

A. Yes. For I am not come to call the righteous, but sinners to repentance. Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, Matth. ix. 13. and ix. 28.

Q. Did he retain a kind concern even for obstinate sinners?

A. Yes. O Jerusalem, Jerusalem! thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not? Matth. xxiii. 37.

Q. Did not our Saviour express a detestation of those who perverted religion to their selfish purposes?

A. Yes. Wo unto you Scribes and Pharisees, hypocrites, ye serpents, ye generation of vipers, Matth. xxiii. 27.

Q. Did

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Q. Did either his gentleness or severity make any impression on those abandoned men?

A. No. And they reviled him, and said, As for this fellow we know not from whence he is. And many of them said, He hath a devil and is mad, John ix. 28. and x. 20.

Q. Was not the traitor Judas one of Christ's select disciples?

A. Yes. Have not I chosen you twelve, and one of you is a devil, John vi. 70.

Q. Was not Judas an hypocrite all along?

A. Yes. This he said, not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein, John xii. 6.

Q. Did Judas actually sell his master's life?

A. Yes. Then one of the twelve called Judas Iscariot, went unto the chief priests, and said unto them, What will you give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver, Matth. xxvi. 14.

Q. Did Christ give his disciples advertisement of his approaching sufferings, and of his resurrection from the dead?

A. Yes. And he began to teach them that the Son of Man must suffer many things, and be rejected of the elders, and of the chief priests and scribes, and be killed, and after three days rise again, Mark viii. 31.

Q. Did

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Q. Did our blessed Saviour always consider himself as bound to submit to whatever God should exact as our ransom?

A. Yes. For even the Son of Man came not to be ministred unto, but to minister, and to give his life a ransom for many. I have a baptism to be baptised with, and how am I straitned till it be accomplished? Mark x. 45. Luke xii. 50.

Q. In what manner was he afflicted when he was about to pay the price of our redemption?

A. He began to be sorrowful, and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death, Matth. xxvi. 37.

Q. Did he wish, if possible, to be freed from those sufferings?

A. Yes. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me, Matth. xxvi. 39.

Q. Did he chearfully submit to whatever his Father should appoint?

A. Yes. O my Father, if this cup may not pass from me, except I drink it, thy will be done, Matth. xxvi. 42.

Q. Did any of his disciples make resistance against those who apprehended him?

A. Yes. Then Simon Peter, having a sword, drew it, and smote the high priest's servant, and cut off his right ear, John xviii. 10.

Q. Did

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Q. Did Christ authorise this action of Peter?

A. No. Then said Jesus unto Peter, Put up thy sword into the sheath; the cup that my Father hath given me, shall I not drink it? And he touched the servant's ear, and healed him, John xviii. 11. Luke xxii. 51.

Q. Did his disciples adhere to him after he was apprehended?

A. No. They all forsook him, and fled, Mark xiv. 50.

Q. Did he vindicate his innocence before the high priests and rulers?

A. Yes. And one of the officers struck him with the palm of his hand. And Jesus answered, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me? John xviii. 23.

Q. Did he acknowledge himself to be the Son of God, and the King of Israel, before his judges?

A. Yes. The high priest asked him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am. And ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven, Mark xiv. 61.

Q. What sentence did the rulers of the Jews pronounce upon Christ?

A. Then the high priest rent his clothes, and saith, What need we any further witnesses? Ye have heard

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heard the blasphemy, What think ye? And they all condemned him to be guilty of death, Mark xiv: 63.

Q. Did Pontius Pilate find him worthy of death?

A. No. And Pilate went out again unto the Jews, and saith unto them, I find in him no fault at all. When Pilate saw that he could prevail nothing, he took water and washed his hands, saying, I am innocent of the blood of this just person, John xviii. 38. Matth. xxvii. 24.

Q. Did he express any resentment against the soldiers who mocked him, buffeted and spit upon him?

A. No. Who, when he was reviled, reviled not again.—When he suffered, he threatned not, but committed himself to him that judgeth righteously, 1 Pet. ii. 23.

Q. Was he put to death as a common malefactor?

A. Yes. And when they were come to the place called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left, Luke xxiii. 33.

Q. Did he continue in torment for any considerable space of time?

A. Yes. And it was the third hour, and they crucified him. And at the ninth hour Jesus cried with a loud voice, and gave up the ghost, Mark xv. 25. &c.

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Q. Did his persecutors relent at his sufferings?

A. No. Likewise also the chief priests, mocking him, with the scribes and elders, said, He saved others, himself he cannot save, Matth. xxvii. 41.

Q. Was he deserted of God in the extremity of suffering?

A. Yes. And about the ninth hour Jesus cried with a loud voice, saying, My God, my God, Why hast thou forsaken me? Matth. xxvii. 46.

Q. Did he show a kind concern for those friends who adhered to him to the last?

A. Yes. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy Son. Then saith he to the disciple, Behold thy mother, John xix. 26.

Q. Did he show any concern for his persecutors when he was in the agonies of death?

A. Yes. Then said Jesus, Father forgive them, for they know not what they do, Luke xxiii. 34.

Q. Did he retain a just confidence in God to the last?

A. Yes. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit, and having said thus, he gave up the ghost, Luke xxiii. 46.

Q. Was

Q. Was the death of Christ attended with any uncommon signs?

A. Yes. Now from the sixth hour there was darkness over all the land unto the ninth hour. And behold the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many, Matth. xxvii. 45. &c.

Q. Did these awful signs make an impression on any of the spectators?

A. Yes. Now when the centurion, and they that were with him watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God, Matth. xxvii. 54.

Q. Did this blessed person undergo those sufferings as the punishment of our sins?

A. Yes. For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him, 2 Cor. v. 21.

Q. Did Christ intend to expiate our guilt by those sufferings?

A. Yes. Christ has loved us, and hath given himself for us an offering and a sacrifice to God, for a sweet-smelling favour, Ephes. v. 2.

Q. Did

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Q. Did God openly declare himself satisfied with this atonement?

A. Yes. Him hath God exalted with his right hand to be a Prince and a Saviour, to give repentance to Israel and remission of sins. Who was delivered for our offences, and was raised again for our justification, Acts. v. 31. Rom. iv. 25.

Q. Were the disciples fully assured of Christ's resurrection from the dead?

A. Yes. To them also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God, Rom. i. 3.

Q. Were the disciples present with him when he left this world?

A. Yes. And when he had spoken these things while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked stedfastly toward heaven, behold two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? Acts i. 9.

Q. Have we any other testimony of Christ's resurrection and ascension, besides that of his disciples?

A. Yes. God also bearing them witness both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will, Heb. ii. 4.

Q. Does

Q. Does Christ continue to take a concern in our salvation?

A. Yes. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, there to appear in the presence of God for us. If any man sin we have an Advocate with the Father, Jesus Christ the righteous, Heb. ix. 24.—1 John ii. 1.

Q. Is he touched with our trials and sufferings on earth?

A. Yes. We have not an high Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, Heb. iv. 15.

Q. Hath he also power to do every thing necessary for accomplishing our Salvation?

A. Yes. Jesus spake unto them, saying, All power is given me in heaven and in earth. And God hath put all things under his feet, and gave him to be head over all things to the Church, Mat. xxviii. 18. Ephes. i. 22.

Q. May we then come boldly to God thro' Christ?

A. Yes. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need, Heb. iv. 16.

Q. Ought the sentence of death, which we incur by sin to damp our hopes in God thro' Christ?

A. No. There is therefore now no condemnation to them that are in Christ Jesus. Who shall lay any

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any thing to the charge of God's elect? It is God that justifieth, who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us, Rom. viii. 1. and 33.

Q. Doth God regard us for Christ's sake as if we were innocent?

A. Yes. Being justified freely by his grace, thro' the redemption that is in Christ Jesus. But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification and redemption, Rom. iii. 21.

Q. May we approach God thro' Christ as children do to their father?

A. Yes. And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying Abba, father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God thro' Christ, Gal. iv. 6.

Q. Can a man be a child of God, and heir of his kingdom, who gives himself up to his vicious inclinations?

A. No. Therefore, brethren, we are debtors not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the spirit do mortify the deeds of the body, ye shall live, Rom. viii. 12.

Q. Is

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Q. Is there a continual struggle between our good and bad inclinations?

A. Yes. The flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would, Gal. v. 17.

Q. Have we power in ourselves to overcome our evil inclinations?

A. No. For I delight in the law of the Lord after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members, Rom. vii. 22.

Q. May we derive power from Christ to free us from the power of indwelling sin?

A. Yes. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death, Rom. viii. 2.

Q. Can sin habitually prevail against those who follow the suggestions of the spirit?

A. No. Walk in the spirit, and ye shall not fulfil the lusts of the flesh. For sin shall not have dominion over you. For ye are not under the law, but under grace, Gal. v. 16. Rom. vi. 14.

Q. Does not our natural backwardness to follow the suggestions of the spirit of God, render all our attempts to overcome our evil inclinations, fruitless?

A. No. For it is God that worketh in you both to will and to do of his good pleasure, Phil. ii. 13.

Q. Can

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Q. Can we be qualified for the kingdom of God without undergoing a thorough change?

A. No. Verily I say unto thee, except a man be born again, he cannot see the kingdom of God, John iii. 3.

Q. Can any power, but that of God himself, produce this change in us?

A. No. Who were born not of blood, nor of the will of the flesh; nor of the will of man, but of God, John, i. 13.

Q. Hath God promised to work this change in us?

A. Yes. A new heart will I give you, and a new spirit will I put within you, Ezek. xxxvi. 26.

Q. Doth not God as expressly require us to produce this change in ourselves, as he hath expressly promised to work this change in us?

A. Yes. Cast away from you all your transgressions, and make you a new heart, and a new spirit; for why will ye die, O house of Israel? Ezek. xviii, 31.

Q. Are not all christians bound to persist in perfecting this change in themselves?

A. Yes. Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind. Put off all these, anger, wrath, malice, &c. and put on, as the elect of God, bowels of mercies, kindness, humbleness of mind, forbearing and forgiving

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giving one another in love, even as Christ forgave you, so also do ye, Eph. iv. 22. Coloff. iii. 12.

Q. Can a lewd person inherit the kingdom of God?

A. No. For this ye know, that no whoremonger nor unclean person, hath any inheritance in the kingdom of God, Ephes. v. 5.

Q. Are not malicious persons as incapable of inheriting the kingdom of God, as drunkards and debauchees?

A. Yes. Now, the works of the flesh are manifest, adultery, fornication, uncleanness, hatred, variance, emulations, wrath, strife, seditions, envyings, murders, drunkenness, revellings, and such like: of the which, I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God, Gal. v. 19.

Q. Can a covetous person, a liar, an extortioner, or any unjust man, inherit the kingdom of God?

A. No. The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust to the day of judgment to be punished. Be not deceived, neither thieves, nor covetous, nor extortioners, shall inherit the kingdom of God. All liars shall have their part in the lake which burneth with fire and brimstone, 2 Pet. ii. 9. 1 Cor. vi. 10. Rev. xxi. 8.

D

Q. Can

Q. Can a slanderer, or an evil-speaker, inherit the kingdom of God?

A. No. Thou givest they mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. These things thou hast done, and I kept silence: thou thoughtest that I was altogether such a one as thyself: but I will reprove thee, and set them in order before thine eyes. Now consider this ye that forget God, Psal. l. 19.

Q. Can one who hates his brother in his heart be an heir of the kingdom of God?

A. No. Whoso hateth his brother is a murderer, and ye know, that no murderer hath eternal life abiding in him, 1 John iii. 15.

Q. Can a proud man inherit the kingdom of God?

A. No. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, shall in noways enter therein. Likeways ye younger, submit yourselves unto the elder: yea all of you be subject one to another, and be clothed with humility. For God resisteth the proud, and giveth grace to the humble, Luke xviii. 17. 1 Pet. v. 8.

Q. Can one who takes no care of his friends and his family, inherit the kingdom of God?

A. No. But if any provide not for his own, and especially those of his own house, he hath denied the faith, and is worse than an infidel, 1 Tim. v. 8.

Q. In what manner ought we to love God?

A. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, Matth. xxii. 37.

Q. Is not our obedience to the commandments of God the true proof of our love?

A. Yes. For this is the love of God, that we keep his commandments, 1 John v. 3.

Q. Can a man who is enslaved to the world give this proof of his love to God?

A. No. No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon, Matth. vi. 24.

Q. Ought not all who profess love to God, to guard their hearts against the immoderate love of earthly things?

A. Yes. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him, 1 John ii. 15.

Q. Ought not all who profess love to God, to love their neighbour?

A. Yes. If any man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? 1 John iv. 20.

Q. Are

Q. Are we bound to love our neighbour in the same manner, though not in the same degree, that we love ourselves?

A. Yes Thou shalt love thy neighbour as thyself, Matth. xxii. 38.

Q. How shall we express our love to our neighbour?

A. All things whatsoever ye would that men should do to you, do ye even so to them, Matth. vii. 12.

Q. Can a man love his neighbour, who knowingly and wilfully does him any kind of injury?

A. No. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law, Rom. xiii. 10.

Q. Can a man love his neighbour who is not willing to relieve his wants?

A. No. Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 1 John iii. 17.

Q. Are we bound to show civility and kindness to those who show no kindness or civility to us?

A. Yes. For if ye love them which love you, what reward have ye? Do not even the Publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the Publicans so? Be ye therefore perfect, as your Father which is in Heaven is perfect, Matth. v. 46.

Q. Is

Q. Is it lawful to take vengeance of affronts or injuries that may be done us?

A. No. Dearly beloved, avenge not yourselves, but rather give place unto wrath. For it is written, vengeance is mine, I will repay, saith the Lord, Rom. xii. 19.

Q. Are we strictly bound to do kind offices even to an enemy?

A. Yes. Therefore if thine enemy hunger, feed him: If he thirst, give him drink; for in so doing, thou shalt heap coals of fire on his head. Be not overcome of evil; but overcome evil with good, Rom. xii. 20.

Q. Is it lawful to ask or expect that forgiveness from God which we do not exercise towards men?

A. No. Forgive us our debts, as we forgive our debtors: For if ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses, Matth. vi. 12.

Q. In what manner are we required to practise moderation and temperance?

A. He that striveth for the mastery, is temperate in all things. Let your moderation be known unto all men. The Lord is at hand, 1 Cor. ix. 25. Phil. iv. 5.

Q. Is it lawful to affect an unjust superiority over our neighbour?

A. No. Let nothing be done through strife or vain

vain glory: But in lowliness of mind, let each esteem other better than themselves, Phil. ii. 3.

Q. Is it lawful to over-rate our own accomplishments?

A. No. For I say, Thro' the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think: But to think soberly, according as God hath dealt to every man the measure of faith, Rom. xii. 3.

Q. Is not the glory of all our good qualities due to God?

A. Yes. Who maketh thee to differ from another? And what hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory, as if thou hadst not received it? 1 Cor. iv. 7.

Q. Is not rash censure of others a dangerous sin?

A. Yes. Judge not, that ye be not judged: For with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again, Matth. vii. 1.

Q. Is rash anger a sin?

A. Yes. But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment, Matth. v. 22.

Q. Are not impure thoughts and desires sinful in the sight of God?

A. Yes. I say unto you, Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart, Matth. v. 28.

Q. Ought

Q. Ought not christians to keep at a due distance from unseemly discourse and behaviour?

A. Yes. But fornication, and all uncleanness, let it not be once named among you, as becometh saints. Neither filthiness, nor foolish talking, nor jesting, which are not convenient, but rather giving of thanks, Eph. v. 3.

Q. Is it lawful to use any kind of oaths in ordinary conversation?

A. No. But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath, but let your yea be yea, and your nay, nay, lest ye fall into condemnation, Jam. v. 12.

Q. Hath a man any pretensions to religion who does not govern his tongue?

A. No. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain, Jam. i. 26.

Q. Can a man be in a state of reconciliation with God, who indulges himself in the neglect of known duties, or in the commission of known sins?

A. No. Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all, Jam. ii. 10.

Q. Is it possible for a man to have respect unto all these precepts?

A. Yes. I can do all things thro' Christ which strengtheneth me. Then shall I not be ashamed, when

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when I have respect unto all thy commandments
Phil. iv. 13. Psal. cxix. 6.

Q. Is not the utmost application required on our part in the beginning and progress of a good life?

A. Yes. Strive to enter in at the strait gate, for many, I say unto you, will seek to enter in, and shall not be able. Work out your own salvation with fear and trembling. Wherefore the rather, brethren, give diligence to make your calling and election sure, Luke xiii. 24. Phil. ii. 12. 2 Pet i. 10.

Q. Is not confession of sin and sorrow for it required of all who have lived in disobedience of God?

A. Yes. Be afflicted, and mourn and weep, let your laughter be turned into mourning, and your joy into heaviness. He that covereth his sins shall not prosper, but he that confesseth and forsaketh them shall have mercy, Jam. iv. 9. Prov. xxviii. 13.

Q. Is actual amendment as necessary as sorrow for sin?

A. Yes. Cleanse your hands ye sinners, and purify your hearts, ye double-minded. Put away the evil of your doings from before mine eyes. Cease to do evil, learn to do well, Jam. iv. 8. Is. i. 16.

Q. Is it necessary that we return to God without delay?

A. Yes. While it is said, To-day if ye will hear his voice, harden not your hearts, Heb. iii. 15.

Will

Q. Will a sinner, of himself, break off those courses to which he has been addicted, and return to his duty?

A. No. Can the Æthiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil, Jerem. xiii. 23.

Q. Hath God promised to beget this disposition in sinners?

A. Yes. I will take away the stony heart out of your flesh, and I will give you an heart of flesh. Him hath God exalted to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins, Ezek. xxxvi. 26. Acts v. 31.

Q. Is the word of God fit to produce this disposition in us?

A. Yes. The law of the Lord is perfect, converting the soul. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, Psal. xix. 7. 2 Tim. iii. 16.

Q. Can the word of God have its due effect on careless hearers?

A. No. And these are they by the way-side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts, Mark iv. 15.

E

Q. Can

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Q. Can the word of God have a due effect on those whose minds are distracted with the cares of the world?

A. No. And these are they which were sown among thorns, such as hear the word, and the cares of the world, and the deceitfulness of riches, and the lusts of other things, entering in, choke the word, and it becometh unfruitful, Mark iv. 18.

Q. Is not a good disposition necessary to our being profited by the word of God?

A. Yes. And these are they which are sown on good ground, such as hear the word and receive it, and bring forth fruit, some thirty-fold, some sixty, and some an hundred, Mark iv. 20.

Q. Is not the grace of God necessary to beget this disposition in us?

A. Yes. Teach me, O Lord, the way of thy statutes. Give me understanding, and I shall keep thy law. Incline my heart unto thy testimonies, turn away mine eyes from beholding vanity, Psal. cxix. 33.

Q. Will God bestow his grace on all who truly apply for it?

A. Yes. Ask, and ye shall receive, seek, and ye shall find, knock and it shall be opened unto you; for every one that asketh, receiveth, and he that seeketh, findeth, and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask him bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then being evil, know how to give good gifts unto your children,

children, how much more shall your Father which is in heaven give good things to them that ask him? Matth. vii. 7.

Q. Will God deny any good thing to those who adhere to the Lord Jesus Christ?

A. No. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.——He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things, John xv. 7. Rom. viii. 32.

Q. Is it lawful to doubt God's willingness to bestow the favours we ask in Christ's name?

A. No. But let him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea, driven with the wind and tossed; for let not that man think that he shall receive any thing of the Lord, James i. 6.

Q. Will not the Spirit of God assist us in our prayers, and render them effectual?

A. Yes. Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered, Rom. viii. 26.

Q. Ought

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Q. Ought not our application for what we want, to be accompanied with thanksgiving for what we have received?

A. Yes. Be careful for nothing, but in every thing, by prayer and supplication with thanksgiving, let your requests be made known to God, Phil. iv. 6.

Q. Ought we not to take every opportunity which our circumstances allow to offer our prayers and praises to God?

A. Yes. Pray without ceasing. Continue instant in prayer, 1 Theff. v. 17. Rom. xii. 12.

Q. Can God delight in the prayers or praises of those who live bad lives?

A. No. The sacrifice of the wicked is an abomination to the Lord, Prov. xv. 8.

Q. Doth Christ injoin all his disciples to be consecrated to the Father, through the mediation of the Son, and the sanctification of the Holy Ghost in baptism?

A. Yes. Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost, Matth. xxviii. 19.

Q. Are we bound by our baptism to give up every sinful course, and enter upon a new and spiritual life?

A. Yes. Know ye not that as many of us as were baptised into Jesus Christ, were baptised into his death? Therefore we are buried with him by baptism unto death, that like as Christ was raised from

A SCRIPTURE CATECHISM. 37

from the dead by the glory of the Father, even so we also should walk in newness of life, Rom. vi. 3.

Q. Doth baptism convey the remission of sins to all Christ's disciples?

A. Yes. Arise and be baptised, and wash away thy sins, calling on the name of the Lord, Acts xxii. 16.

Q. Doth the Lord Jesus Christ convey the Holy Spirit to his disciples in baptism?

A. Yes. I indeed have baptised you with water; but he shall baptise you with the Holy Ghost, Mark i. 8.

Q. Is the outward washing with water, without a holy life, available to salvation?

A. No. Baptism doth save us, not the putting away of the filth of the flesh, but the answer of a good conscience towards God, 1 Pet. iii. 21.

Q. Hath Christ appointed the bread and wine in his supper to be the memorial of his body and blood?

A. Yes. The Lord Jesus the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said, Take, eat, this is my body, which is broken for you. After the same manner also he took the cup, saying, This cup is the New Testament in my blood, this do ye, as oft as ye drink it, in remembrance of me. 1 Cor. xi. 23.

Q. Doth

Q. Doth Christ require all his disciples to eat of this bread, and drink of this cup in commemoration of what he did and suffered for them?

A. Yes. Do this in remembrance of me. For as oft as ye eat this bread and drink this cup, ye do shew the Lord's death till he come, 1 Cor. xi. 26.

Q. Do the disciples of Christ jointly partake of the blessed effects of his death and sufferings in his supper?

A. Yes. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 1 Cor. x. 16,

Q. Are we not required on our peril, to take heed how we partake of the Lord's supper?

A. Yes. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body, 1 Cor. xi. 28.

Q. Is the profane or careless performance of this duty, a profanation of the body and blood of Christ?

A. Yes. Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord, 1 Cor. xi. 27.

Q. What

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Q. What shall become of men when they die?

A. It is appointed unto men once to die, but after this the judgment, Heb. ix. 27.

Q. Will every thing that we have said and done be brought into judgment?

A. Yes. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment, Eccles. xii. 14. Matth. xii. 36.

Q. Will the Lord Jesus Christ appear a second time to judge the world?

Q. Yes. Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. He hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead. Acts. i. 11: and xvii. 31.

Q. Will all the nations of the earth be summoned to his tribunal?

A. Yes. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations. Matth. xxv. 31.

Q. Will

Q. Will good and bad men be raised from their graves?

A. Yes. There shall be a resurrection of the dead, both of the just and unjust. In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. Acts xxiv. 15. 1 Cor. xv. 52.

Q. Will the bodies of the saints be fashioned like unto Christ's glorious body?

A. Yes. For our conversation is in Heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. So also is the resurrection of the dead: It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body, Phil. iii. 20. 1 Cor. xv. 42.

Q. How will the bulk of mankind be affected with his appearance?

A. Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And the kings of the earth and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens, and in the rocks of the mountains,

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mountains, and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand? Matt. xxiv. 30. Rev. vi. 15.

Q. Will all that are unprepared be for ever excluded from the joys of his kingdom?

A. Yes. And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut: afterwards came also the other virgins saying, Lord, Lord, open to us. But he answered and said, verily I say unto you, I know you not, Matt. xxv. 10.

Q. What will he say to those who have been faithful and diligent in their duty?

A. Well done thou good and faithful servant, Thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord, Matt. xxv. 21.

Q. How will he behave towards those who have neglected to improve their talents?

A. Cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth, Matt. xxv. 30.

Q. What notice will he take of those who have been charitable to the poor?

A. Then shall the king say unto them on his right hand, Come ye blessed of my Father, inherit
F the

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the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat, I was thirsty, and ye gave me drink; I was a stranger, and ye took me in, naked, and ye clothed me: I was sick, and ye visited me, I was in prison, and ye came unto me, Matt. xxv. 34.

Q. What sentence will be pass upon those who have not relieved the wants of the poor?

A. Then shall he say unto them on the left hand, Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave me no meat, I was thirsty, and ye gave me no drink, I was a stranger, and ye took me not in, naked and ye clothed me not; sick and in prison, and ye visited me not, Matt. xxv. 41.

Q. What will be the final state of good and bad men?

A. And these shall go away into everlasting punishment, but the righteous into life eternal, Matt. xxv. 46.

Q. Ought not all men to be continually upon their guard against this dreadful day?

A. Yes. Watch therefore, for ye know not what hour your Lord doth come; but know this, that if the good-man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as you think not, the Son of man cometh, Matt. xxiv. 42, 5 MR 64

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